

A D E C L A R A T I O N

Of a small Society of BAPTIZED BELIEVERS, undergoing the name of *Free-wills*, about the City of London.



We well knowing, that we are and have been mis-represented to the people of this and other Nations, as well by particular Letters from friend to friend, as by publick intelligence in pamphlets and news books, by which means we have been rendred odious in the eyes almost of all, and as it were made a by-word, and a hissing to all; Were notwithstanding willing according to the requirement of our Saviour, *Luke 21. 19.* In our patience to possess our souls, and silently to wait upon our God, for a clearing of our Innocency, and the cleanness of our hands in his eye-sight, but lately having had a view of a Declaration, dated the 12 of December last, made by some persons of the particular Judgment, in which some others of another persuasion have joyned, to the which in several particulars we cannot in the least assent to; we therefore thought it our bounden duty, for the vindication of that truth which we are in present profession and practice of, as also fearing lest they having declared to publick view, we by our silence should be looked upon, either to be of the same Judgment with them in what they have declared, or else guilty of all or some of those five particulars they in that Declaration say the Baptists in general are charged withall; have therefore set pen to paper, and shall first give a particular of the said five charges, and then as in the presence of God lay down our real Judgments, and persuasions grounded upon Scripture record, to those charges; by which it will be apparent that we are not guilty of them at all, and that we differ from the said Declarers in point of Judgment; and if we shall in any thing therein derogate from the mind of God, we shall desire in the Spirit of love to be rectified by better Judgments from the word of truth, and shall think our selves happy gainers in such a Christian reproof. Say they, we being mis-represented to the Nation;

1. As such as are opposite to Magistracy.
2. That we would destroy the Publick Ministry of the Nation, who differ from us in some things about Religion.
3. That we do countenance the people called Quakers, in their Irregular practice.
4. That we do endeavour a colleration of all miscarriages in things ecclesiastical and civil, under pretence of Liberty of conscience.
5. That we desire to murder and destroy those that differ from us in matters of Religion.

To the first, we positively say, that we are so far from opposing Magistracy, as that it would be to us matter of great rejoicing to know who were our Magistrates. But far greater to see such set up who are men fearing God, and hating covetousness, that so Justice might be duly executed without respect of persons, and Judgment run down like water, and righteousness like a mighty stream, that so there might be no more leading into captivity, and that complaining in our streets might have an end; But for our parts to take a carnal weapon in our hands, or use the least violence either to support or pull down the work, or to set up or maintain the best of men, we look not upon it to be our duty in the least, much less to have a thought of endeavouring to set up our selves, either directly or indirectly; for were we Abilitated and furnished with such endowments as might render us capable of being Rulers, yet could we not allow our selves to act as Magistrates, because we are a people chosen out of the World, *John 15. 19.* And look upon our selves as Pilgrims and strangers in the earth, *Heb. 11. 13.* *1 Pet. 2. 11.* But this we know to be the mind of God, from *Rom. 13.* the beginning, *1 Pet. 2. 13.* *Tit. 3. 2.* that we are to be subject to, and not to resist the powers, because they be ordained of God; and as God sets them up, so he requires his Sons and daughters to render to them Tribute, Customs, Fear and Honour, *Rom. 13. 7.* And we further declare, That it is our bounden duty in obedience to our God, to pray for Kings, and all that are in authority, *1 Tim. 2. 2.* So that we are so far from opposing them, as that we say it is our duty to obey them, in all civil things, that are agreeable to the mind of God, and if they shall require any thing from us that is contrary to his mind and will revealed in his holy Scriptures of truth, we say we are not to resist them, but if in conscience we cannot obey them, then we are patiently to suffer under them, whatever they shall inflict upon us for our non obedience to their requirements; and to this, we yet further declare, that it is, our real Judgment as to things spiritual, not to own them as our Law-givers in the least, for there is one Law-giver which is able to save and to destroy, *Jam. 4. 12.* which is the Lord, *Isa. 33. 22.* And therefore if they shall at any time impose upon us, Laws in point of worship, that is either to worship a false God, or the true God after a false manner, we by Gods assistance shall tell them with *Shadrach, Meshach, and Abadnego, Dan. 3. 16.* That we are not careful to answer them in that matter, yet shall not violently resist, but with them patiently suffer under them as aforesaid.

To the second, That we would destroy the publick Ministry of the Nation, that differ from us in some things about Religion; We do declare, that if there be a destruction intended between us, we must leave it at their doors, and desire them to Judge between the al-seeing God the searcher of all hearts and their own consciences, what they have intended by their so often pressing Parliament men from time to time, for a suppression of all that are not of their Judgment in matters of Religion: and upon search made, if they find themselves guilty of a desire of any such destruction to us, we shall beg them in Gods fear, to break off that evil by timely repentance, and make their peace with God; as for our parts, we are so far from desiring any revenge against them, or any other that shall desire or endeavour our ruin, as that in the presence of God, we shall rather pity them than envie them, and according to the requirement of our Law-giver, *Mat. 5. 44.* pray for them, and their conversion, not at all in the least desiring or endeavouring their confusion: That there are many things wherein the publick Ministry of the nation and we differ, in matters of religion, both in doctrine and discipline, is very clear, and that we design or so much as desire the destruction of them, or any other persons whatsoever, for such differences, or any other matters concerning our selves, we hope in our further answer to this, and to the fourth and fifth particulars, we shall manifest to be as clear, and also therein discover our selves to be the peaceable Lambs of Christ, *John 21. 15.* the great Shepherd and Bishop of our souls, *1 Pet. 2. 25.* *1 Pet. 5. 4.* *H. b. 10. 22.* Who doth require us to learn of him, for he is lowly and meek, *Mat. 11. 29.* yet notwithstanding, we do declare, when or wherever some of us shall conveniently meet with any of them, either in private or in publick, we shall resolve (God assisting us) to contend earnestly with them for the faith once delivered to the Saints, according to that exhortation of the Spirit of God, by his Apostle, *Luke 3.* and against them and all oppositions and opposers who soever, as good Soldiers of Jesus Christ, *2 Tim. 2. 3.* fight the good fight of faith, *1 Tim. 6. 12.* In which combat we are confident, we neither shall hazard life, nor draw blood, for through his mercy we can say, with our Apostle, *2 Cor. 10. 3, 4.* that though we live in the flesh, yet we war not after the flesh, for the weapons of our warfare are not carnal.

To the third, That we countenance the people called Quakers in their Irregular practice, To this we answer, and God is our witness we will not, that we are so far from countenancing the Quakers or our selves in any Irregular practice, as that if we our selves be found in any such actings, we shall not violently oppose, but patiently submit to such penalties as the breach of such Laws calls for; it would have been well, if the assertors had declared wherein this Irregular practice doth consist, that so we might have given a more particular answer, yet we hope by what hath and shall be declared, it will easily be judged, that we for our parts are no such people as the Baptists generally are reported, and some shew themselves to be.

To the fourth, That we endeavour a colleration of all miscarriages in things ecclesiastical and civil under pretence of Liberty of conscience. If by endeavouring a colleration of all miscarriages in things ecclesiastical, the assertors intend amongst our selves in our own assemblies: we shall answer them as in the presence of God, the searcher of all hearts: That we are so far from any such colleration, as that we at this very day go under a reproach by that people we formerly walked withall, because in the reality of our souls, and the integrity of our hearts, we cannot allow of some things, that we judge to be of that nature amongst them, we well knowing, that the Lord Christ requires a perfect observation of, and a universal obedience to all things whatsoever he commanded; *Mat. 23. 20.* And that as well to what hath been laid down by his Apostles, given in by the incomes of that Spirit that was to lead them into all truth, and to shew them things to come, *John 16. 13.* which are also the commands of Christ, *1 Cor. 14. 37.* as to those that were laid down by himself, *John 18. 12. 15.* so that we positively say, that if we shall allow of any miscarriages either in Doctrine or Discipline amongst our selves, to thwart the mind of Christ revealed in his Scriptures of truth, we can expect no better answer from him, then a proclamation of our worship to be a vain worship, as once he declared against the Jews, *Mat. 23. 9.* And therefore if miscarriages rise amongst us, we are to bring such miscarriages to the touch-stone of Gods word, and so weigh them in the ballance of the Sanctuary, and finding them either too heavy or too light, that is, either adding or diminishing from or to the mind of Christ, we are then to repair to those wholesome laws left us in Scripture record, for the regulating of such miscarriages, according to the nature

whole bulk of man-kind, not willing that any should perish, but that all should come to Repentance, *2 Pet. 3. 9.* We look upon it to be our duty to follow God as dear Children, and to walk in love, *Ephes. 5. 1, 2.* and therefore are like minded, having the same love *Phil. 2. 2.* And therefore do further declare, we are as free, that all others should enjoy their Liberties as we our selves, of what Judgment soever they be; we well knowing, some are called at the eleventh hour, as well as at the first and third, *Mat. 20. 1, 6.* And had the Apostle Paul been plucked up who was a rare, a persecutor, a blasphemer, *1 Tim. 1. 13.* and the chief of sinners, *verf. 25.* he had never been such choice wheat, as isle, Refresh, Enable, Inliven, Inlighten, Encourage, build up and Instruct, Corerect and Reprove, the building of God; *1. 3. 9.* the house of God, *Heb. 3. 6.* the household of God, *Ephes. 2. 19.* the Sons and Daughters of God, *1. Cor. 6. 18.* Nor that of which Christ is the head, *Col. 1. 18.* and therefore we cannot but say again, that we are as free that all others should enjoy their Liberties in the things of God, as we our selves, We well knowing, that every one must give an account of himself to God, *Rom. 12. 1.* for every one shall receive the things done in the body, according to what they have done, whether it be good or bad, *2 Cor. 5. 10.* *Mat. 25. 34, 41.* But either to procure or maintain our own or others Liberties by force of arms, or the least violence, we can have no warrant from the Scriptures of truth in the least, which is that only and alone rule that we walk by, for all the remedy that we there recorded is, that if they persecute us in one City, we may flee into another, and this we see acted by our Saviour himself, *John 8.* and by his parents, *Mat. 12. 14.* and the Apostle Peter, *Acts 12. 17.* and Saint Paul, *Acts 9. 25, 26.* *1 Cor. 11. 23.* And to sow our Master, and to tread in the foot-steps of the flock of God gone before us, we Judge it very safe; but to resist by force of arms, or use the least violence, we judge unwarrantable.

To the fifth and last particular, that we would murder and destroy those that differ from us in matters of Religion. To this we cannot but answer, that so to we Judge were not so much as Common humanity, much less religion or Christianity; but our Religion is, pure and undefiled before God and our Father, which is to visit the fatherless and widows, not to make fatherless and widows; and to visit them in their afflictions, not to murder and destroy their Relations, to bring them under afflictions: but to this we further answer, that the fourth particular we Judge seem to contradict one another, for murdering and destroying for difference in matters of Religion, and liberty of conscience cannot stand together, nor in the eye of reason can they be charged against one and the same pens, for murdering and destroying for difference in matters of religion, destroys liberty of conscience, & liberty of conscience swows up & drowns murdering, & destroying for difference in matters of religion; so that it argues, that the assertors of these things yet in Babylon and confusion, with those our Apostle writ of; in *1 Tim. 1. 7.* not knowing well what they say, nor whereof they do asse; yet notwithstanding, seeing we are therewith charged, in order to the discharging our selves of this confused burthen, we all in the singleness of our souls yet farther discover our real judgments, as to the main intent of the charge, which is murdering and destroying; and add this further, that we read of a three fold sword in Scripture

1. The Sword of the Spirit, which is the word of God, *Ephes. 6. 17.*
2. The Sword of Justice, which is the Magistrates sword, *Rom. 13. 4.*
3. The Sword of Steele, usually so called, which is the sword of slaughter, *Isa. 1. 20.* *Ezek. 9. 1, 2.*

The first of these we are required to take to us and put on, *Eph. 6. 17.* and thus to be strong in the Lord, and in the power of his might, whose might was evidenced once, again in an again, by using this sword skillfully *Mat. 4. 7, 9.* for it is mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity, &c. and having in a readiness to revenge all disobedience, *2 Cor. 10. 4, 5, 6.* and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, *2 Tim. 3. 16, 17.* for we wrestle not with flesh and blood, but against principalities, powers, the rulers of the darkness of this world, *Ephes. 6. 12.* not for nor against the Magistrates, Parliaments, nor Armies of the world, the best of whose strength is flesh and not Spirit, who shall be destroyed together, *Isa. 31. 1, 2, 3.* *Mat. 26. 58.*

As for the sword of justice, or the Magistrates sword, we are to be subject to it as we have fully declared, and not to resist it, which sword takes revenge on no man before he be apprehended, charged, heard, and by good evidence convicted, and sentence according to the fact proved given, and then an immediate commission given to an executioner, according to the fact and sentence, for the putting this sword in execution.

But the sword of slaughter without examination or due consideration, is many times put in execution to the slaying and destroying of friends as well as enemies, witness those slaughters, and weathers in this

And for our acting in this sword, we can find no warrant from Scriptures in the least, for that sword being once put on Peter and another of the disciples, and that by an immediate commission from Christ, the work being finished for which it was intended, we find an immediate and peremptory command for the sheathing it again; and this reason rendered from the lip of truth it self, for all they that take the sword shall perish with the sword, *Mat. 26. 52.* for whosoever will save his life, shall lose it, *Mat. 16. 25.* and we find no colleration in holy writ to the people of God for the drawing it again in the least, neither by precept or example.

But lest this countermand, should not be looked upon to be a sufficient warrant for its continuance in its place by the people of God for the time to come, the Lord Christ amongst several other weighty things, sent to the seven Churches in Asia, and in them to us, by John the Revelator, is not backward to remind them and us in them of it again, as a matter of no small concernment; (And as we judge) least it should not be taken to much notice of by us in this our day, as he would have it, he bringeth it in, in the midst of a discourse, not long before the rise of the man of sin, when one of the heads of the beast is wounded, as it were to death, and that deadly wound was healed, *Rev. 13. 3.* intimating thus much as we apprehend, that as Kingly power hath had a wound in these Nations, even as it were unto death, so we know that the design of God shall be brought about; and the Scriptures must be fulfilled, for that deadly wound shall be healed, *Rev. 13. 3.* and we finding the spirits of the generality of the people of the three Nations, very high in this juncture of time, in the behalf of Kingly Government, like Israel of old, *1 Sam. 8.* so that by the face of things as they appear to us in this last change, we do discern as through a glass darkly, that the deadly wound is now going to be healed, although we do really judge, that several that are in present eminent power, intend no such thing, no more then the Jews in the crucifying of Christ, intended the bringing the great design, and fore-appointment of God about, *Acts 2. 23.* by all which we judge, that caution was intended chiefly to us, upon whom the ends of the world is come; and lest we should not be so mindfull of our duties as he would have us, he makes as it were a Proclamation, to bespake our better attention, to what he intendeth and saith, *Rev. 13. 9, 10.* He that hath an ear to hear let him hear, he that leadeth into Captivity, shall go into Captivity, he that killeth with the sword, shall be killed with the sword; here is the faith and patience of the Saints, that whilst others are leading into captivity and killing with the sword, to pull down or set up this or that Power, man or Government, to give a deadly wound to Kingly power, or to heal that deadly wound again, that then the People of God should in their patience possess their souls, & in the midst of these revolutions, exercise their faith as once that Prophet did, *Heb. 3. 17.* and faithfully to depend upon God for his preservation and protection, keeping themselves pure and undefiled from leading into captivity, or killing with the sword, least they themselves be led into captivity, and be killed by the sword, thereby evidencing themselves to be the peaceable flock of Christ, chosen out of the world, *John 15. 19.* and following their Master the Lord and Prince of peace, *Isa. 9. 6.* *2 Thes. 3. 16.* being regulated by his requirements in the Gospel of peace, *Romans 10. 15.* *Ephesians 6. 15.* having received from the God of peace, *Rom. 15. 33.* *Rom. 16. 20.* *2 Cor. 13. 11.* that spirit, whose fruits is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, against which there is no law, that as they are Christs, so they should evidence that they have crucified the flesh with the affections and lusts, *Gal. 5. 22, 23, 24.* but lust being not crucified it breaks forth into wars and fightings, for when men lust and have not, then they kill and desire to have, *James 4. 1, 2.* and when the people of God shall act thus, the spirit of God brands them with those ignominious names of adulterers and adulteresses, informing them, that what they are fighting for is enmity against God, and that if they obtain it they are enemies to God, *James 4. 4.* and we well knowing, that whilst we are friends to the world we are enemies to God, dare not in the least, have to do in the world, so as to set up our selves; or to side with any either in setting up or pulling down, and how can a mans love to the world be evidenced more, then in venturing his life for it; according to that

In doctrine and discipline, is very clear, and we desire the destruction of them, or any other matters concerning our selves, we hope in our further answer to this, and to the fourth and fifth particulars, we shall manifest to be as clear, and also therein discover our selves to be the peaceable Lambs of Christ, *John 21. 15. the great Shepherd and Bishop of our souls, 1 Pet. 2. 25. 1 Pet. 5. 4. H. b. 10. 25.* Who doth require us to learn of him, for he is lowly and meek, *Mat. 11. 29.* yet notwithstanding, we do declare, when or wherever some of us shall conveniently meet with any of them, either in private or in publick, we shall resolve (God assisting us) to contend earnestly with them for the faith once delivered to the Saints, according to that exhortation of the Spirit of God, by his Apostle, *Iude 3.* and against them and all oppositions and opposers who soever, as good Souldiers of Iesus Christ, *2 Tim. 2. 3.* fight the good fight of faith, *1 Tim. 6. 12.* In which combat we are confident, we neither shall hazard life, nor draw blood, for through mercy we can say, with our Apostle, *2 Cor. 10. 3. 4.* that though we live in the flesh, yet we war not after the flesh, for the weapons of our warfare are not carnal.

To the third, That we countenance the people called Quakers in their Irregular practice, To this we answer, and God is our witness we lie not, that we are so far from countenancing the Quakers or our selves in any Irregular practice, as that if we our selves be found in any such actings, we shall not violently oppose, but patiently subject to such penalties as the breach of such Laws calls for; it would have been well, if the assertors had declared wherein this Irregular practice doth consist, that so we might have given a more particular answer, yet we hope by what hath and shall be declared, it will easily be judged, that we for our parts are no such people as the Baptists generally are reported, and some shew themselves to be.

To the fourth, That we endeavour a toleration of all miscarriages in things Ecclesiastical and Civil under pretence of Liberty of Conscience. If by endeavouring a toleration of all miscarriages in things ecclesiastical, the assertors intend amongst our selves in our own assemblies: we shall answer them as in the presence of God, the searcher of all hearts: That we are so far from any such toleration, as that we at this very day go under a reproach by that people we formerly walked withal, because in the reality of our souls, and the integrity of our hearts, we cannot allow of some things, that we judge to be of that nature amongst them, we well knowing, that the Lord Christ requires a perfect observation of, and a universal obedience to all things whatsoever he commanded; *Mat. 23. 20.* And that as well to what hath been laid down by his Apostles, given in by the incomes of that Spirit that was to lead them into all truth, and to shew them things to come, *John 16. 13.* which are also the commands of Christ, *1 Cor. 14. 37.* as to those that were laid down by himself, *John 18. 12. 15.* so that we positively say, that if we shall allow of any miscarriages either in Doctrine or Discipline amongst our selves, to thwart the mind of Christ revealed in his Scriptures of truth, we can expect no better answer from him, then a proclamation of our worship to be a vain worship, as once he declared against the Jews, *Mat. 15. 9.* And therefore if miscarriages rise amongst us, we are to bring such miscarriages to the touch-stone of Gods word, and so weigh them in the ballance of the Sanctuary, and finding them either too heavy or too light, that is, either adding or diminishing from or to the mind of Christ, we are then to repair to those wholesome laws left us in Scripture record, for the regulating of such miscarriages, according to the nature of them, as they are private or publick, or more or less in their several aggravations; and as they are committed by persons standing in such or such relations: we say the more of this, because most persons think, and many do not stick to say, that we live and act in things Ecclesiastical as Libertines, and without Church government, because we withdraw our selves from the publick assemblies; But did such persons rightly consider, what the discipline of the Ministry of the Nation is, in their Parochial assemblies, who profess themselves to be the true Spouse and Church of Christ, and compare it with the mind of Christ revealed in the Scriptures of truth, who gives Laws to his Church, which is that body of which he himself is the head, *Ephes. 4. 15. 21. 22. Col. 1. 18. 2. 19.* They would then find themselves to be the Libertines and not we; and therefore we shall earnestly desire all that are unacquainted with the true discipline of the Church of Christ, well to weigh and seriously to consider these Statute Laws of Christ, in that case provided, *2 Tim. 3. 16. 2 Tim. 4. 1, 2. Ephes. 5. 11. Mat. 18. 15. 1 Tim. 5. 12, 19, 20. 1 Tim. 6. 5. 1 Tim. 1. 20. Tit. 3. 10. 2 Thes. 2. 15. 2 Thes. 3. 10. 1 Cor. 5. 4, 9, 11.* The which as we will answer the contrary at the great day of account, we dare not in the least wilfully violate or neglect. But if by miscarriages in things Ecclesiastical, they mean that we endeavour a Toleration of all miscarriages amongst them in their assemblies, we shall in the presence of God clear ourselves and say, we have nothing at all to do with them, in such matters, for we say, they are without as to us; *1 Cor. 5. 12, 13.* And so we look upon our selves to be as to them; And if any one shall seem to be troubled at this term Without, and object and say, that we are all the Creation of God, and what need these expressions of, stand at a distance, I am more holy than you; To such we shall answer in the Spirit of Love and Meekness, and God is our witness without AUSTENTATION, That it is true, all the Sons and Daughters of Adam, are the Sons and Daughters of God by creation, but few by regeneration and adoption; for many are called but few are chosen, *Mat. 20. 16.* for not the hearers of the Law, but the doers shall be justified, *Rom. 2. 13.* And not every one that saith, Lord Lord, shall enter into the Kingdom of Heaven; but he that doth the will of the Father, *Mat. 7. 21.* We well know, that many will say these are hard sayings, and cannot well bear them; But to such we shall give a direction in our Post-script, where from one of us they may expect, and we hope also find good satisfaction as to the term Without.

That our own Liberty of Conscience we confess, but under that or any other pretence, to endeavour a toleration of any miscarriages either in things Ecclesiastical or Civil, we have given (we hope) full satisfaction, for seeing it is the will of our Master to have the Tares and the wheat grow together till the Harvest, *Mat. 13. 30.* And that our Heavenly Father doth exercise his long-suffering to the

them to us, by John the Revelator, is not backward to remind them and us in the time of our judgment; (And as we judge) least it should not be taken to much notice of by us in this our day, as he would have it, he bringeth it in, in the midst of a discourse, not long before the rise of the man of sin, when one of the heads of the beast is wounded, as it were to death, and that deadly wound was healed, *Rev. 13. 3.* intimating thus much as we apprehend, that as Kingly power hath had a wound in these Nations, even as it were unto death, so we know that the design of God shall be brought about; and the Scriptures must be fulfilled, for that deadly wound shall be healed, *Rev. 13. 3.* and we finding the spirits of the generality of the people of the three Nations, very high in this juncture of time, in the behalf of Kingly Government, like Israel of old, *1 Sam. 8.* so that by the face of things as they appear to us in this last change, we do discern as through a glasse darkly, that the deadly wound is now going to be healed, although we do really judge, that several that are in present eminent power, intend no such thing, no more then the Jews in the crucifying of Christ, intended the bringing the great design, and fore-appointment of God about, *Acts 2. 23* by all which we judge, that caution was intended chiefly to us; upon whom the ends of the world is come; and least we should not be so mindfull of our duties as he would have us, he makes as it were a Proclamation, to bespeak our better attention, to what he intendeth and saith, *Rev. 13. 9. 10.* He that hath an ear to hear let him hear, he that leadeth into Captivity, shall go into Captivity, he that killeth with the sword, shall be killed with the sword; here is the faith and patience of the Saints, that whilst others are leading into captivity and killing with the sword, to pull down or set up this or that Power, man or Government, to give a deadly wound to Kingly power, or to heal that deadly wound again, that then the People of God should in their patience possess their souls, &c. in the midst of these revolutions, exercise their faith as one that Prophet did, *Heb. 3. 17.* and faithfully to depend upon God for his preservation and protection, keeping themselves pure and undefiled from leading into captivity, or killing with the sword, least they themselves be led into captivity, and be killed by the sword, thereby evidencing themselves to be the peaceable flock of Christ, chosen out of the world, *John 15. 19.* and following their Master the Lord and Prince of peace, *Isa. 9. 6. 2 Thes. 3. 16.* being regulated by his requirements in the Gospel of peace, *Romans 10. 15. Ephesians 6. 15.* having received from the God of peace, *Rom. 15. 33. Rom. 16. 20. 2 Cor. 13. 11.* that spirit, whose fruits is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, against which there is no law, that as they are Christs, so they should evidence that they have crucified the flesh with the affections and lusts, *Gal. 5. 22, 23, 24.* but lust being not crucified it breaks forth into wars and fightings, for when men lust and have not, then they kill and desire to have, *James 4. 1, 2.* and when the people of God shall act thus, the spirit of God brands them with those Ignominious names of adulterers and adulteresses, informing them, that what they are fighting for is enmity against God, and that if they obtain it they are enemies to God, *James 4. 4.* and we well knowing, that whilst we are friends to the world we are enemies to God, dare not in the least, have to do in the world, so as to set up our selves; or to side with any either in setting up or pulling down, and how can a mans love to the world be evidenced more, then in venturing his life for it, according to that saying of our Saviour, *John 15. 13.*

And we further declare, that as we are to be a peaceable people upon the account of action, so we look upon it to be our duty, to keep our selves from oaths, Injurgments, and Covenants, either for or against this or that person Government, or Persons whatsoever, For because of SWEARING the Land mourneth, *Ier. 2. 10.* For the Lord hath a controversy with the Inhabitants of the Land. Because there is no truth, nor mercy, nor knowledge of God in the Land, for by SWEARING, and lying, and killing, and stealing, and committing Adultery, they break forth, and blood toucheth blood, saith the Prophet, *Hos. 4. 1, 2, 3.* and saith the same Prophet, *Hos. 10. 3, 4.* they have spoken words, SWEARING falsely in making a Covenant, THUS judgements springeth up as Hemlock in the furrows of the field; and we not knowing what the Cabbinet Counsell of God is in this our day upon the account of Government, dare not in the least, have so much as a thought to ingage in any such thing, least we be found fighters against God, according to the saying of Gamaliel, though in another case, *Acts 5. 39.*

And therefore do declare our resolution herein, that we shall not (God assisting us) enter into any ingagement whatsoever upon any such account, yet shall this say again, that we shall not violently resist the imposers, of any such ingagements, but shall patiently suffer the penalty of our non-obedience as aforesaid.

And we further declare as in the presence of God, who is the searcher of all hearts, that as it hath been some of our great trouble for a long time, to see some of those that are in the same faith and order with us, so acting; so it is now become even an overwhelming burthen upon our souls, to see them generally running such a precipitant course, by which actings of theirs, the mouths almost of all men are opened against them, and that truth they profess, most ignominiously branded and reproached. And therefore we further declare, that in the sight of God, Angels and men, that we bear our Testimony against them in their present actings, and cannot stand by them, nor have communion with them therein, nor with those that strengthen their hands in standing by them; and must tell them in the words of our Saviour, *Luke 9. 55.* That they know not what Spirit they are of; for, the Son of man (their Mr.) came not to destroy mens lives but to save them; The Premises considered, we shall appeal to the judgements of all rational men, whether we are guilty of what we are charged withall or not, yet if they shall still go on notwithstanding, to use us reproachfully for the name of Christ, we shall be so far from endeavouring or desiring a revenge, as that in the words of Christ, we shall in our requests at the throne of grace, cry out and say, Father forgive them they know not what they do.

POSTSCRIPT.

Forasmuch, as the said declareis in their answer to the first particular in their Declaration, do call the Independants and Presbyterians their Christian friends, the which however it is they so complement with them, yet in reality (we judge) they cannot own them as such upon a Scripture account; as also because one Mr. William Allyn, in a book lately by him published, intitled, *A Revestation to Separation.* In which booke in the whole currant of it, all the Scriptures that he brings, which were written by the immediate direction and incomes of the Holy Spirit of God, to the Churches as they were in the faith and order of the Gospel, he applyeth to, and also for, and in the behalf of Episcopals, Independants, and Presbyterians, who are opposite both to the Doctrine and discipline of those Churches, he intending thereby to perswade us if possible, to a believe that they are the true and visible members of that body, of which Christ is the head; the which booke, by Gods assistance, is intended suddenly to be answered by one of our society, who resolveth to intitle it, *The Retractors work Scanned, or the conceptions and supposals of Mr. William Allyn, regulated by Scripture record;* in which, with other things, a Gospel believer, or a true Church of Christ, upon a Gospel account, is intended to be stated, the which is hoped will be so plain, that it may prove instrumental to the undeceiving of some that are under a deceit by means of that and such deceptful discourses as that is; in which answer it is farther hoped, that those that are unsatisfied with our rearme Without, in our answer in our Declaration to the fourth particular, may receive also good satisfaction, and in the mean time we desire all to take notice, that though we thus sprake, yet we have good thoughts of those friends that go under those denominations, and do own them and all others of all other opinions whatsoever, in union, so far as they own God, Christ and their truths; but to own the best of men to be members of that body of which Christ is the head, and so to have communion with them, either to make them our mouth in Prayer to God for us, or Gods mouth in speaking forth his truths to us, or in breaking of bread at the table of the Lord, we cannot own them in the least, our reasons we hope will be fully laid down in the answer to the said booke.

Henry Adis.

Richard Pilgrim.

William Cox.

In the behalf of themselves, and those that walk with them.

And if any man shall question the reason why there are no more Subscribers to this long Declaration, we must answer them in the sorrow of our hearts, in the Language of the Prophet, *Micah 7. 1.* Woe is us, for we are as when they have gathered the Summer fruits, as the grape gatherings in the Vintage, there is no clusters to eat. *vers. 2.* The good man is perished out of the earth, and there is none upright amongst men, they all lie in wait for blood: they hunt every man his Brother with a net. *vers. 3.* That they may do evil with both hands earnestly, the Prince asketh, and the Judge asketh for a reward: And the great man he uttereth his mischievous desire: so they wrap it up. *vers. 4.* The best of them is as a brier, the most upright is sharper then a thorne hedge: the day of thy watchmen, and thy visitation cometh; now shall be their perplexity.

For thus saith the Lord by his Prophet, *Isa. 59. 2.* Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. *vers. 3.* For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue have muttered perverseness. *vers. 4.* None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. *vers. 5.* They hatch cockatrice eggs, and weave the spiders web: he that eateth of their eggs dieth, and that which is chrusbed breaketh out into a viper. *vers. 6.* Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. *vers. 7.* Their feet run to evil, and they make hast to shed innocent Blood, their thoughts are thoughts of iniquity, wasting and destruction is in their paths. *vers. 8.* The way of peace they know not, and there is no judgment in their goings: they have made them crooked paths, whosoever goeth therein, shall not know peace. *vers. 9.* Therefore is judgment far from us, we wait for light, but behold obscurity: for brightness, but we walk in darkness. And so read on to the 18. *vers.* and *vers. 18.* According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies, to the Islands he will repay recompence.

But lest any man should think us to be what we are not, by what hath been inserted in our paper, after our subscriptions, we shall in FINE declare, that in the presence of God we fight not against sinners but their sins, against sinful Actions and not persons, as they stand in such or such relations in this Land of our nativity; And therefore shall earnestly beg all of all ranks and qualities, to set themselves upon the work of self examination, and to take that good advice from the Lord by his Prophet, *Isa. 1. 16.* Wash ye, make ye clean put away the evil of your doings from before mine eyes, cease to do evil, and learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow; (TO WHICH) if ye be willing and obedient, ye shall eat the good of the Land, but if ye refuse and rebel, ye shall be destroyed by the sword, for the mouth of the Lord hath spoken it, *vers. 19, 20.*

And to our dissenting Brethren, we shall give that Christian advice, that the Apostle Paul once gave to the Corinthians, *2 Cor. 7. 1.* That they cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.